

Aiding Reference for Evil Eye and Envy Researches

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Among the Sheik's works:

- ❖ The Law in the Cases of Aain and Maayoon (the Eye-doer and the Eye-sufferer)
- ❖ The World Of Jinn, their believer and disbeliever
- ❖ The Rich Sea, in the Sorcery's danger and Sorcerer's Plan

Introduction:

Surely All praise be to Allah whom we praise and seek for help, forgiveness and guidance. We seek refuge to Allah of our evils and wrong deeds. He whom Allah guides is the guided, and he who goes astray, you will find no supporter nor guide for him.

Moreover, I bear witness that there is no deity (worthy to worship) but Allah Alone with no partner, and I bear witness that Muhammad is His Servant and His Messenger. He (Muhammad ^{Peace Be upon Him}) rendered the Message (Islam), advised the Umma (people) and struggled for the sake of Allah worthily until death.

Thus, the science of Ruqa (Islamic incantations) and cures is considered the first brick on which were based all the sciences of medicating and curing throughout ages and times. Pharaohs and Greeks had practiced it since a long time. However, Islam legalized it and allowed using it in medicine similarly other things that It (Islam) permits to be practiced. As the Prophet ^{Peace Be upon Him} said: “Never mind using Ruqa since therein no Shirk (polytheistic practices).”

Ruqya: literally, it means incantation, which is protection. Traditionally, it is the state of reciting Ayat (Quranic verses) with supplication, Nafth (blowing with mouth) and rubbing the patient’s body with the help of supporting, tangible tools.

Nonetheless, this way of curing could help healing many spiritual, psychological or even corporal diseases.

Spiritual diseases have to do with the *etheric* body. The latter can be harmed by a negative energy, whether it were Evil Eye, Envy, Sorcery or Mass (a Jinni Touch), which can be evolved to psychological and corporal illnesses.

In addition to this, Evil Eye and Envy are considered among the most diseases that matter many people and scare them of enjoying their lives normally.

For this reason, we thought of making this booklet that explains what Evil Eye and Envy are, and clarifies the symptoms on which their therapy is based. This is under the method of Sheik Abu Hammam, ^{may Allah protect him}.

They (Evil Eye and Envy) are like all the spiritual diseases. They are considered a negative energy causing a tightness and closeness in the energy’s channels of the body. However, over time, they affect the fundamental and secondary exits of these channels. In turn, they results in apertures and gives symptoms that they share in some of them. In addition, each one of them is

different from the other in terms of some other symptoms that make them an independent evidence.

Thus, like in all medical sciences, fair diagnosis is an evidence of the Curer's skill, that the patient will trust him; it is the basis of successful cure.

Theme 1: Evil Eye

Topic 1: The Meaning of Evil Eye:

Branch 1: Evil Eye Definition:

Before we define the Evil Eye as seen by Sheik Abu Ahmmam Raqi ^{May Allah protect him}, we say the following:

The EYE is a human's organ that catches light and turns it into electrochemical beats in the nerves, and its main job is the sense of SIGHT.

This scientific definition is far from debate. If so, no matter, mentally, for it (the eye) shifting anything coming out of the inner-self, likewise shifting anything getting into it.

If Ibnul-Qayyim ^{May Allah have mercy with him} described it (Evil Eye) as (arrows that come out of the soul of the Eye-doer), this is because he believes that there is a power coming out of the Eye-doer's soul that hits and affects the Eye-sufferer.

The idea in this example is the feeling of something that lingers in the mind; hence, if a given physician thinks of the electron circulation around the germ, so the Eye-doer thinks of another thing that you may imagine.

As it's known, it has been possible, thanks to modern devices, to capture the halo that bounds the human being; as it was discovered that it is an electromagnetic halo. As such, the waves coming out thereof are electromagnetic ones that we can measure and examine, scientifically, by some devices.

Regarding this, there emerged a definition of the Evil Eye of our Sheik Abu Hammam Raqi in his say:

“Evil Eye is electromagnetic waves that get out of the soul through the Eye, to dwell in a given place of a body or else, then ruin it Allah's Willing.”

Branch 2: Evil Eye Causes.

Amongst the reasons that bring about the Evil Eye is when a person causes himself an Evil Eye with his own soul, by not seeking Allah's Bless; saying: (Masha-Allah Tabarak-Allah).

Surely, if a person sees something and likes it, there emerged - somehow - a high energy inside him; if he does not mention Allah and seek His Blessing, arrows of this energy blow out towards that thing being liked and ruin it, and vice versa (if he/she seeks Allah's Blessing).

The famous story of the two gardens' owner (in Suarah Al-kahf –the Cave) is not a far away example from us. What happened to him was that Allah gave him two gardens full of grapes, surrounded by date-palms, and between them put green crops (cultivated fields), and He (Allah) caused a river to gush forth in the midst of them. Thus, he went into his garden unjust to himself (in a state of pride and disbelief), saying: "I think not that this will ever perish."

Not only that, but his pride drove him to disbelieve in Allah and reject the Resurrection, and in case - for him - there was a Resurrection, he would find better than his gardens there in the Hereafter. However, a friend of his advised him to mention Allah and seek His Blessings once he'd seen what he likes of his wealth: "it was better for you to say, when you entered your garden: 'Masha-Allah (That which Allah wills. There is no power but with Allah.)'"

However, the end was that his two gardens did really perish: "so his fruits encircled (with ruins) that he remained clapping his hands (with sorrow and regret) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: 'Would that I had ascribed no partner to my Lord.'"

Hence, do not ruin yourselves and your wealth with lack of Allah's mention or seeking not His blessings, for this is one of the strongest protections against the Evil Eye.

Branch 3: the types of the Evil Eye.

- 1- Dry Eye.
 - 2- Envious Eye.
 - 3- Cumulative Eye.
 - 4- Friendly Eye.
 - 5- The Eye followed by a demon.
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Let us explain each of these Eyes:

1- The Dry Eye is without a demon.

2- The Envious Eye comes from an Envier, which is different from the friendly one; it is a bad energy itself that can be followed by a demon or a Jinni.

3- The Cumulative Eye is more than one Eye, and perhaps more than one type.

4- The Friendly Eye is from a lover, who does not wish for the disappearance of the favour (one is provided), and it does not requisite to want the like of it. Furthermore, the Friendly Eye is lighter (less harmful) than the Envious one, and it is more likely to be a Dry Eye.

5- As for The Eye followed by a demon, we have already talked about it in the Envious and Cumulative Eyes.

There is nothing called a normal eye.

The Envious Eye is accompanied with heat. The Friendly Eye is a cold one.

❖ **The difference between the demon's Eye and the human's one:**

In the demon's Eye we notice a change in the facial features of the patient, an acceleration of his heart beats, and usually he notices heat in his body, and during Ruqya, he sees an Eye drawing.

❖ **The nature of the Evil Eye and where it snaps:**

The Evil Eye always snaps in the joints, especially in the knees.

If there is an old Eye for long time, or In case of the injury depth, it will absolutely address the neural network first, then the bones network.

The patient, in this case, will feel like there is heaviness, exhaustion and joint pain, whether in the feet, in the knees, in the low back, or in the neck. All these symptoms are supposed to be in the old Eye cases. The latter, mostly, causes joint pain. Thus, Allah knows best.

Topic 2: Symptoms of the Evil Eye.

❖ **Symptoms of the Evil Eye before Ruqya:**

- Stenothorax

- Forgetfulness
- Wandering headache
- Hypersomnia
- Inactivity
- Indolence
- Paresthesia of limbs
- Nausea

If you find these following symptoms accompanying the Evil Eye, it will be a Cumulative Eye; which means more than one Eye:

- Nightmares
- Fever
- Heaviness on shoulders.
- Cervicalgia / Cervicodynia
- Ache in the Postocciput
- Yawning is one of the symptoms of the Evil Eye; if the person yawns with tears, it means that he infects himself with the Evil Eye or evokes compliments from other people.
- All these symptoms are for the Evil Eye, as it's not necessarily finding them all with the patient.

❖ **Symptoms of the Evil Eye during Ruqya or after using the readable water (which therein Ruqya is recited), oil or showering:**

- Yawning too much with tears, out of Ruqya, we cannot considerate it an evidence for the Evil Eye.
- Feeling sleepy.
- The Evil Eye-sufferer may fall in a light syncope.
- The Evil Eye-sufferer usually feels he wants to stretch his body same like someone who just wakes up.
- He/she may feel anesthetic in his thorough body, or perhaps in the left or the right body.
- The entire body gets sweating; especially the forehead and the back.

- The Evil Eye-sufferer can undergo a nausea and vomiting.
- Colic and diarrhea.
- Too much spitting and mucus flow.
- Belching increases with Ruqya.
- The feeling to cry.
- Feeling cold in the body's limbs.
- Having a puncture in the body's limbs.
- Itch in the entire body or parts thereof.
- Increasing in the heart beating.
- Heat into the body; and it may be felt going out through the body's limbs.
- Blinking in terms of the eyes and rubbing them harshly.
- He (the Eye-sufferer) may see, in his imagination, an eye or group of eyes looking at him/her.

If the Evil Eye was accompanied by a Touch we will find both; the symptoms of the Evil Eye and the Touch at the same time. Also the repeated yawning during reading the holy Quran accompanied by a high sound is a sign of the Touch, and the deep sleep too. And Allah knows best.

Note:

People vary in strength or weakness of the Evil Eye, and that depends on the status of the person, his psychological readiness, the intensity of his strain towards the visible thing and also the time and the place.

Thus, we notice:

* The Evil Eye in the rural people is stronger than the one in the urban ones for these reasons:

- The nature of the place and the power of devils there.
- The distant relation of the majority of them to Sunnah.
- Lack of knowledge about techniques of the age; and the successful ones go to cities, to avoid being envied for their grace.

* The Evil Eye in the people who lives in the desert is stronger than the Evil Eye in the ones who lives in the mountains. The desert is, by nature, a barren land. Its human inhabitants are severe and tough due to the nature where they live. So how can the Jinn and demons be there?

You have to know that the original demons follow a specific territorial division and a functional hierarchy, according to the brigades dispatched by Iblis (Lucifer) himself ^{we seek refuge with Allah from him}. Moreover, those who are mentioned in the Hadith are princes of the brigades and the greatest of his offspring and his soldiers. Inasmuch as people are possessed by demons, the house as well can be harmed by demons, including the street, the neighbourhood, the area, the city, the country, the continent, all are possessed by demons. There are those (demons) who commit adultery bossed by a superior demon. Some of them teach people sorcery, headed by a great demon. As some of them are in the markets, etc.

Anyway, the process is a network codified and spread in a way that only Allah knows.

*Evil Eye for women is stronger than the one for men.

*Evil Eye for old women is stronger than evil eye for old men; this is because old women have overthrown beliefs and follow Shirk (polytheistic) rites and ancient morals. Also, their meetings would be full of ignorance backbiting, calumny and defamation of names and honours. So, most of them will end up in hell, as our Prophet ^{peace be upon him} said. As Satan is closer to them than men.

Theme 2: Envy

Topic 1: The Meaning of Envy

Branch 1: Definition of Envy

Literally: Envy comes from the verb: to envy (Hassada), means the wish for elimination of grace given to someone from Allah. Ibn Al-Araby added: “Envy is like ticks; meaning that Envy peels the heart like the tick peels the skin and absorbs the blood.”

Traditionally: Ibnul-Qayyim said in his book: (Badaii al_fawaiid): “the source of Envy is to hate a grace of Allah upon someone and wish for it to disappear.”

Scientists state that there are four kinds of Envy:

- ✓ First: desire for elimination of the grace given from Allah to a person though the envier would not get this grace.
- ✓ Second: desire for elimination of grace given from Allah to a person and getting it.
- ✓ Third: desire for the grace given from Allah to a person so as to be equal, and if he can't take it, he wishes it perishes.
- ✓ Fourth: desire to have what Allah gives to another person without wishing for its perish.

Branch 2: Types of Envy.

Envy has two types: Envy of grace and Envy of disgrace. Sometimes there comes to me someone (a patient), and once I diagnose his state and tell him/her that “you are envied” he/she stares and exclaims of what I’m telling him. He says: “I am miserably poor and have nothing to be envied upon; neither house, nor beauty, nor wealth, how come!” The answer is: Envy is two types: Grace and Disgrace:

1- Envy of Grace: if someone envies you for a grace that was bestowed upon you; a house, a car, a wedding (getting married), new clothes, well recitation of Quran, your good manners or your sporting. In this case, if the grace comes, there comes envy with it. You can find a person envying someone for a specific grace; he envies him for his luxurious car or that this man always buys new cars. Hence, he envies him for this point only, and not supposed to envy him for something else. This is what we call: Envy of Grace.

2- Envy of Disgrace: concerning this type, the envier hates you severely. He envies you for anything you make. He can even envy you for your bathing. If he glimpses you walking, he envies you for your walking. This person is hating you.

Both types can affect you negatively.

Topic 2: Envy Symptoms:

Envy is attached to heat in all over the body; especially in the tips of hands and feet. Thus, this is one of the signs of Envy before (doing) Ruqya.

If you have Waswass (Evil whispering), this is a sign of Envy, which is worse than Evil Eye and magic; it leads to illnesses. It is a satanic situation and a suitable environment for viruses, bacteria and developing diseases in the body:

- ❖ Mucus
- ❖ Satanic whispering
- ❖ Nightmares
- ❖ Migraine
- ❖ Sigh
- ❖ Rash
- ❖ Worry
- ❖ Repel from religious obedience
- ❖ Pain in joints
- ❖ Problems in blood

For the second and the third symptoms above, they're caused by the interference of Al_Qareen (the satan who is born with us and does not leave us until death) or Envy Satan (the satan which approaches our body with Envy). They're may be caused, as well, by an incident in life, being raised in a violent way or having a bad attitude towards life.

Fever in all the body after Ruqya is a strong clue that there is Envy in the body.

Envy is accompanied with headache, fever and pain in the joints, and (can be) followed by a demon. In addition, fever is followed by pain in the joints and diseases.

It's not necessarily for the Eye-doer to be an envier nor vice versa.

Envy is more general than the Evil Eye, for the damage caused by the envier is coming from the eye strengthened by the bad, envious soul, in case the latter's envy were a habit. The damage of the envier may be caused by either deeds (actions) or words.

The high admiration strengthens the soul and from this soul come waves that destroy the object of admiration. For that reason, we can say that the eye of

Amer Ibnu Abi Rabiaa was treated by the demon before it came out and attacked Souhail, with the willing of Allah of course. The same here, the power of Envy takes strength from the eye and affects everything it could touch.

The bad Eye destroys the object of admiration (the thing being liked and admired); whereas, Envy destroys everything owned by the person – if Envy were general, if not, it destroys only the object of envy (car or house or phone...)

Let's take this example: if a jealous person envies you because you have a car, it doesn't mean the car will be damaged, but it could be you; such as getting sick or weary. The one who befalls your car with an Evil Eye, the damage may fall on the car but not you.

The demon gets the power from Evil Eye and Envy. However, Evil Eye coming from an envier is stronger and worse. It is evil. It comes from an evil soul. And it is Allah (Alone) Whose help can be sought.

Envy is dangerous. Both Envy and Evil Eye are more dangerous than Sorcery. Again, Envy and Evil Eye are more difficult. Sorcery could open the doors before demons, but Envy and Evil Eye could bring original demons. The latter may bring a group of demons with them.

Envy and Evil Eye are not easy at all. For example, Sorcery does not cause any disease, as a person can suffer from Sorcery for 20 or 30 years. Yet, some kind of Sorceries could cause some sicknesses if they lasted. However, Envy may bring about diseases. It starts with illusionary diseases, such as pains. Then, they become real and corporal. They may also be shown in analyses and rays. To cap it all, Envy and Evil Eye are a calamity.

Ibnul-Qayyim said: "Envy's origin is the hatred of Allah's grace upon someone and the wish for its perish. The Envier is an enemy of graces. This evil is the source of his bad nature and bad soul, not something else." (Badaii-al-fawaid).

❖ **Similarity of trace and difference of tool and logic:**

Ibn AL Quayyim said: "The Eye-doer is a special envier. For this reason - Allah knows best - in Surah Al-Falaq (Chapter: The Day's Break), there was mentioned Envier instead of Eye-doer, for the latter is more general. In fact, each Envier is an Eye-doer but not vice versa." (Badaii-al-fawaid).

❖ **Envier may envies (you) in the expected thing before it happens:**

Eye-doer affects the Eye-sufferer in his presence. Envier may affect in both cases, as Ibn-al-Qayyim referred to.

The Envier does not hit that which he loves. The Eye-doer can befall even his children or his own money.

The Evil Eye could come from an admiring soul. Envy comes from an envious, resentful soul.

Ibn-Al-Qayyim said: “Staring that affects the thing being viewed may be a reason for an extreme enmity and envy. It affects just as the soul affects with envy. The reason also could be out of admiration that they call: Evil Eye, inasmuch as one can stare at something astonishingly and admirably. Hence, his soul adapts, somehow, in a particular manner, that affect the Eye-Sufferer. However, this is what people know concerning looking at the Eye-Sufferer; they admire the thing, like it and affect it.” (Badaii Al-fawaid).

❖ **The difference between the devil of the Evil-Eye and the envious Jinn -though it's called figuratively: an Envy Demon:**

The first one lies in the Evil Eye -whether it's envious or not- and strengthens with it. It is in fact not a normal Jinni but a demon. Nonetheless, feeling cold indicates that it's a friendly Eye, but feeling hot means that it's an Envious one. And Allah knows best. It is said, as well, that the thyroid is responsible for bringing on coldness or heat, due to increasing or decreasing of its secretion in blood because of Envy and Evil Eye.

The second one is a normal Jinni, male or female, that envies the Insi (one of the humankind) and harms him/her. He may also need a Sorcery to get stronger. He may be, as well, a naturally Eye-doer (Annadhra: The Evil Eye of Jinn) with a view to increase his/her power.

Conclusion:

In conclusion, we sum up that one of the most fundamental reasons for Evil Eye and Envy is lack of self-protecting and saying Tbaraka-Allah or Masha-Allah for whatever we like and admire.

For this reason, we should stick to a great side of obedience and self-protecting, by holding on Adhkaar (renown of Allah) and avoiding showing off. Finally, Allah's Fate and Judgement remain above everything.

Nonetheless, if there were any righthood, it would be of Allah The Al-Mighty; and if there were any falsehood, it would be of myself and Satan. And Allah alone I seek for help and set no partner to Him, and I pray for and seek the Blessings of Allah upon His beloved Messenger Muhammad.

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